A

SERMON,

PREACHED AT THE MEETING-HOUSE OF THE PEOPLE CALLED

QUAKERS,

PETER's-COURT, St. MARTIN's-LANE,

On the LORD's-DAY-EVENING, July 25th, 1796,

By Mr. WILLIAM SAVERY,

OF *NORTH AMERICA.*

Taken in Short-Hand by JOB SIBLY.

LONDON:

SOLD BY J. AND M. SIBLY, GOSWELL-STREET; J. PARSONS, PATER-NOSTER-ROW; AND E. SIBLY, NO. 29, BRICK-LANE, SPITALFIELDS.

(Entered at Stationer's-Hall.)

PRICE SIXPENCE.

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On the Lord's-Day-Evening, January 4, 1756,

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THE THIRD EDITION.

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SOLD BY J. AND M. SIRLY, CORNHILL STREET; J. LEE, IN PATER-NOSTER-ROW; AND M. SIRLY, NO. 19, ANGEL-LANE, STAPLE-INN.

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THE preſent is an age of many uncommon events, and the curious obſerver will not be inattentive to what they tend; and indeed many are filled with conjectures where theſe things will end. It is a day alſo, wherein men of ſcience have been exceedingly curious in their reſearches; they have brought up ſome new and before unheard of things to view: and probably ſome of them may be turned to advantage to their country, in ages to come, though they are not now altogether uſefully employed in the world.

But I have been thinking, my friends, of one Science worth them all; for if men were even to poſſeſs the power of counting all the luminaries of heaven, and to meaſure the magnitude of all the heavenly bodies, even of thoſe that lay beyond the reach of the preſent obſervers; if they knew all the hidden arcana of nature, what would it avail, if they were deſtitute of the knowledge of God and themſelves?

Know ye not your own ſelves *?

So ſaid the Apoſtle. A great leſſon: One of a later time had this reflection upon it,

"*Man know thyſelf, enough for man to know.*"

Now I conceive, my friends, here is a wide field unexplained by many; and wherein I am convinced the richeſt

A treaſure

* 2 Corinthians, xiii. 5.

treaſure is to be found; the moſt worthy of all knowledge; viz. the knowledge of God and ourſelves. Yea "to know Thee the only true God and Jeſus Chriſt whom thou haſt ſent, is life eternal." Jeſus the Son and Sent of God. Well, my friends, there is no doubt but that there are a number preſent, who at times have been employed in this moſt important and ſerious enquiry. But there are many men who can ſpend day after day, and year after year in labour and ſearch almoſt indefatigable, without being weary, in things that concern only this ſhort and uncertain ſtate of being; who are not patient enough, to devote the ſame time, the ſame attention, the ſame dedication of their faculties and powers which God has given them to the moſt important and enriching of all ſciences.

And this is, my friends, what I have been lamenting both in my own country and in this. For I believe, as ſurely as the great Creator and Ruler of the univerſe has granted us powers and talents, for the moſt glorious and dignified purpoſes, ſo, I believe, that one day all men will be brought to an account of their ſtewardſhip. The infidel in time of health ſmiles at this! "But, (this I acknowledge) though men may live fools, yet fools they cannot die." Men, while they are diverting themſelves, in the paſſing enjoyments of the preſent life, however vain and little, and below the dignity of their nature; may be ſo amuſed, and ſuffer them ſo to take up their faculties and powers, that they may never be in a capacity to think, and feel ſufficiently after the moſt ſolid and important thing. Certainly, my friends, this is a cauſe of ſorrow to every thinking mind; and I know that it is, and ever muſt be, a cauſe of real affliction to every goſpel miniſter; who believes in the ſacred and unchangeable

unchangeable truths which have every confirmation, that reaſonable minds could dare to aſk, or that was neceſſary for the wiſe and beneficent GOD to give. (this is my faith) Thus miniſters, I am perſuaded, under every name, profeſſing Chriſtianity, muſt behold with ſorrow their fellow pilgrims travelling towards an endleſs eternity; involved in things below, and unfit for thoſe that they ought to be employed in, laying up a foundation againſt the time to come; that ſo they may lay hold of eternal Life. For I conceive there are very few, perhaps none at all, that could entertain a belief that they are not immortal.

"If Man is not immortal, GOD's unjuſt."

ſo ſaid one, a pious writer, "to ſend him in this world in the condition that we ſee him, even in his beſt eſtate." For verily, as ſaid one of the ancient Scripture writers, "Every man in his beſt eſtate is vanity," take him in whatſoever condition of life you may. Thoſe that are in the enjoyment of ſo much of this world's goods that they can compaſs every pleaſure (falſely ſo called) that the world and all its auxiliaries can give, know they no moments of ſadneſs? my perſuaſion is they have many. A man of *pleaſure* is a man of *pain*: this may appear a paradox, but it is no more than true. Thoſe that are lovers of pleaſure, more than lovers of God, are in every condition of human life, men of pain. The infirmity of a man's body the ſpirit of a man can bear, but a wounded ſpirit, who can bear? There are many who can ſupport with much fortitude and patience, lingering pain of body; they can meet death with ſome apparent degree of compoſure and fortitude, provided always that the ſting of death be drawn, not elſe; if a man is in his rational underſtanding. For the common infirmities of a

man, the ſpirit of a man can bear; but a wounded ſpirit, who can bear?

Well, my friends, it is in great mercy that the Lord wounds us: it is not thou that woundeſt thyſelf. An houſe divided againſt itſelf can never ſtand. Doſt thou thine owſelf condemn thyſelf? No: it is as clear as any axiom in Euclid; it cannot be, it is impoſſible; an houſe divided againſt itſelf can never ſtand. What is it that condemns, what is it that diſquiets, what is it that unſettles and confuſes the mind of thoſe that have been guilty of enormous crimes? What is it that cauſes the murderer to fly from country to country, and find no reſting place for the ſole of his feet; no bed ſoft enough for him to repoſe upon? I ſay it is *Conſcience*. What is CONSCIENCE? The voice of GOD, I ſay, in thy ſoul: this is conſcience.—The ſame voice that called to Adam, when he had tranſgreſſed the commandment of his Creator; "Adam, where art thou?" Adam was weak enough to conceive he could conceal himſelf from Him that had even made the earth, the ſea, and the fountains of waters! "Adam, where art thou?" Why he knew that he had tranſgreſſed the command of God, and he was afraid: "I heard thy voice, and was afraid." Well, ſo may every ſinner, great, or little; and know this is the cauſe of their fears: "I heard thy voice and was afraid." It is in vain, I conceive for men to talk of the principles of their education; thoſe things are as women's tales; they are old as the creation of the world we live in; and will remain, I believe, until the firmament ſhall be diſſolved as with fervent heat, and earth, and all that are therein again diſſolve. This is my faith: and all the wiſe, and all the good have borne teſtimony ſimilar to this; that have written, and that have

have ſpoken in the various ages of mankind; they have borne teſtimony to the Law of God written in their hearts. How futile, how weak for men to talk of diviſions and ſubdiviſions in theſe things! to ſpeak of natural conſcience; and the ſame futility in their arguments, in their leſſons, and in thoſe convulſions that there are when we ſee the great, awful and tremendous works of God that appear in the earth; to ſay it is Nature!—

How futile, for men not to look up through nature to nature's GOD, to confuſe and confound themſelves and one another. This is my faith, and I do not want you to receive it any further than it may coincide with the beſt light and knowledge which God in his mercy has granted you, I do not want you to pin your faith upon mine. No: we ſeek not man's ſilver, nor gold, nor applauſe, nor any thing that is their's: we call not the people together to amuſe them with fine words, and fine ſpeeches, but with that philanthrophy which ever ought and ever muſt accompany the mind of a true goſpel miniſter; and will induce him (if he has really been benefited by the knowledge of GOD himſelf) to deſire with ardor of ſoul that all men may come to the ſame experience. I have reaſon to ſay, God be thanked for me, who was in darkneſs as thick as any of my contemporaries, concerning God, and the things of God, ſwallowed up in inticing pleaſures, and vanities of this life, as much as many of you, and perhaps moſt of you, and as far from the knowledge of that peace which paſſes all natural reaſon and underſtanding of men, as any could be. Thanks be to God, who is wiſe, who never leaves any of us in this ſtate, without compunction of ſoul, from ſeaſon to ſeaſon: who follows us in the night revels, who follows us

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into the halls of licentiouſneſs, who follows us in the midſt of our gay career with our companions, and wounds our moſt joyful ſcenes—this I am clear of: ſo that in the midſt of laughter I can freely acknowledge, I have been ſtill ſad—becauſe my heart was ſad. "I heard thy voice and was afraid."

Well, my friends, there is a great deal ſaid about religion in the world; men have (ſhall I ſay) hewn out a variety of ſyſtems, that have been ſtrong in their inventions, and various in the powers which God has given them, to reaſon upon, each one upon their own ſyſtem. It is not ſyſtems nor opinions—It is neither high church nor low church that I am ſpeaking about now. There is but one true and living church, the whole world over. Men may call themſelves what they pleaſe: the world calls me a *Quaker*—and thee a *Diſſenter* in another form—and thee a member of the *Eſtabliſhed Church*—But what is all this? My friends, theſe are names, they are diſtinctions amongſt men: but are they diſtinctions with God? Does he know *high* church, and *low* church? Does he deſcend to enquire whether thou art a *methodiſt* or a *preſbyterian*, thou a *baptiſt*, thou a *roman catholic?* No! But is thy *heart* right? Art thou ſincere in thy deſires to know him and to ſerve him? This is the great point: to know him, and to know thine ownſelf; the ſituation in which he has placed thee, who is the Author of thy being; the reaſon he has given to thee that *Being*, and the glory which he propoſes to crown it with, if thou wilt with ſimplicity of heart live in his counſel, and in his fear, and avoid thoſe things that are repugnant to God's purity, with a pure and truly enlightened mind. Men have too long been toſſed about thoſe things, I am perſuaded of it; and a

day

day, I am glad to hope is ſpeedily advancing, when there ſhall be little heard of it in the world. The ſword of perſecution is in a great meaſure (through the Lord's mercy) ſtaid; and yet there is room for it to be more cloſely ſheathed. I believe men are coming back to think for themſelves; to feel for themſelves, as they ought to do; to enquire after the truth; not of leaders of ſects or parties, and of men appointed for to lead them in a certain way—but to enquire after it wiſely—independant one upon another—and dependant only, in this point, upon God, the fountain of all wiſdom and knowledge. (This is my belief).

So that, my friends, as I ſaid before, I am not come among you to gather you to *my* party; but that all men may become ſo inquiſitive for themſelves, that they may be joined to GOD and CHRIST in their part. For there are, I am perſuaded in my own experience, men that I have found both in this country and in my own country, (where all men are free to profeſs and believe whatever they pleaſe, as to opinions of religion) I ſay there are thoſe among the various profeſſors, whom I can embrace as children of one great and univerſal Parent, in the truth, as it is in Jeſus.

So that it cannot be—it would be contrary to charity that I ſhould ſeem to be, bigoted to any party upon earth; but I want that all men ſhould ſearch and ſee for themſelves! "Draw nigh to God, and he will draw nigh unto you as he did in the primitive ages to the primitive believers. He was known of the patriarchs; He was known of the prophets; He was known of the apoſtles; they knew that He was in them; they knew His power created all things; they knew He filled all things; "He is not far (ſays the learned Paul) from any of you, for in Him ye live, move

move, and have your being." But He perceived the learned Athenians, who were exceeding wise in their day, he perceived that when he passed by their altar how dark they were in the most essential of all sciences. "For (says he) I perceive that in all things ye are too superstitious:" for as I passed by your altar, I saw this inscription upon it—"TO THE UNKNOWN GOD"—and "that God, whom ye ignorantly worship, declare I unto you." This was the business of the apostle amongst both Jew, and Gentile; they were not ashamed to confess their opinion, yea even in the Athenian courts among the great philosophers. Yea many philosophers, even before the coming of Jesus Christ in the world, declared to the same divine principle, that I believe would unite all men in the ground and bottom of one substantial ever-enduring felicity.—They declared (we may read divers of them)—they spoke of the Divinity that there was ONE that enlightened their minds to know good from evil, and that inspired them to do things that were worthy of their dignity as men and immortals.—They frequently testified to that holy principle, which, after all, is the ground-work of all religion in every sort of people; even in idolatrous nations. For JESUS CHRIST came not partially to enlighten one, and no other part: He was "The Word that was in the beginning; that was with God, and that was God"—and that was afterwards made flesh, according to the will of the father, who could as easily have sent him in that body to every corner of the world (we may readily suppose) and a thousand times more so to natural conceptions, for all things are easy to him as the Creator of the world, and all things that are therein. But I say he came to enlighten the world with a greater degree of light than ever was before—to bring light and immortality

tality more abundantly to life in the world. And a great and especial favour I account it to be. And I believe the more we are acquainted with the Scriptures, the more we shall all be made to acknowledge, they are a special favour of God to mankind: containing, in the simplicity of their doctrine, the most deep and heavenly mysteries; and sublime beyond all the writings of any philosophers in the world, be they ever so great; or any that are called divines: yea, they are simply, and virtually in their doctrines, truly sublime beyond all the soaring opinions of men! I want the present generation therefore to read for themselves. Search the Scriptures for yourselves: let no man come unto you, and say, "I have studied them for many years—I have seen them in many languages—and I can instruct you better than you can be otherwise instructed;" for depend upon it, they have some end to answer, let them come and say what they may. Because the same eternal Spirit that gave all the mysteries that ever were revealed to mankind, to the prophets or the apostles, or any of the ministers whatever, remains to be resorted to this day, the same as in that day; and the same eternal Spirit must open the Scriptures that gave them: for nothing inferior to the power that gave the glorious and blessed doctrine of the New Testament, can reveal and open them to thy understanding and mine; not all the men of science in the world, I am persuaded: for we see it really and truly fulfilled, the Lord has confounded the wisdom of the wise, and brought to nought the understanding of the prudent, when they have meddled with these things. One saying, this is the true interpretation; and another saying, that is the true interpretation; and another saying as it were, I am wiser than thou. Oh, what confusion has

happened amongſt the poor profeſſors of Chriſtianity, wherever this has been the caſe! Now here are ſome with the Scriptures in their hands (and, indeed, there is one got over into my nation, where I live, that is leading the people by the ear, with the Scripture in his hand, endeavouring to prove things diametrically inconſiſtent with the very book that he holds forth!) My friends, how is it, or where ſhall we find TRUTH? I ſee the people are ſcattered exceedingly by it; ſome run for a ſeaſon after one man, and they ſay, "This is the man; and now (ſay they) I have found him; I never heard one before like this man:" and in a few months (they being unſtable as water), they are caſt another way:—and then another comes and ſays abundance of fine things, who is very learned and very elegant, and they ſay, "This man is come to this place, we will go and hear him." Alas, alas! how this is deſcending from the dignity in which we were created, and from the reſource which God has granted; for "God is Light, and in him is no darkneſs at all;" he is the light of the world, and the life of men; the light that has enlightened, and will enlighten, every man and woman that cometh into the world." So that the prophets before the coming of Jeſus Chriſt, could ſay in confidence, beholding the glorious days in which we live, and which ſome of them deſired to ſee, for many prophets and righteous men have deſired to ſee one of theſe days which ye ſee, but could not; yet with an eye of faith they beheld it afar off: "Abraham ſaw my day (ſays Chriſt) and rejoiced:" Why, how could Abraham ſee his day, but through the inſhining of that glorious light which gave him to ſee the things which God, in the riches of his

his mercy and wiſdom, was deſigning to do in the earth? This is the ſpirit of prophecy.

Well, my friends, have we all received a meaſure of this light? "If any man ſays that he has not the ſpirit of Chriſt, then he is none of his. That which is to be known of God is manifeſted in man," ſays the apoſtle.

How plain, how ſimple are theſe doctrines! Is it any wonder that the prophets and the apoſtles, who were inſpired of God, ſhould ſpeak in this manner of the goſpel day: That we have no need that any man teach us—that "we have no need that any man ſhould ſay to his brother, or to his neighbour, know thou the Lord; for all men ſhall know HIM from the leaſt to the greateſt of them." For "I will write my law in their hearts, I will place it in their inward parts; they ſhall be my people, and I will be their GOD."

Now this is the doctrine, my friends, which the apoſtles preached—and it is the faith which we contend for. We have no new doctrine to preach unto the world, but the ſame that has paſſed the teſt of many ages, the ſame that the holy men of God continued to declare both before and after the apoſtles, and that has been confirmed throughout all the Scripture. This is the faith that the apoſtle ſpoke of, when he made mention what faith it was that he contended for. He ſaid he had no need to ſay, "who ſhall aſcend up into heaven, that is, to bring Chriſt down from thence, or who ſhall deſcend into the depth, that is, to bring up Chriſt again from the dead. The word is nigh thee, even in thy mouth, and in thy heart: and this is the

word of faith that we preach;" and no other word of faith can ever be preached consistent with the gospel of Christ; and this adhered to, my friends, would be sufficient to reconcile all the contradictory differences that are in the world. They would be taught one and the same thing—it would put an end to all evil censuring one another. It would put an end to all persecutions; to all prejudices one against another; to all boasting one against another, as though I was more holy than thou; as if my system was better than thine, and I was nearer the kingdom of heaven than thou art—all being taught of this divine, eternal, all-sufficient WORD. The people would speak the same language: this I am persuaded of. But while they remain to be in the manner that many are, saying, "I am for Paul, I am for Apollos, and I am for Cephas," and are not willing to be gathered to be of Christ—for, as said the apostle, "Was Paul crucified for you?—Is Christ divided?" Can there be any divisions in his church? No; I conceive not. There can be no rents and schisms; Christ and his church being united, they are one in him. And where they are one in him, a glorious and blessed unity will subsist, for "one is your master, and all ye are brethren."—Then there would be no contention for superiority in the church: no such thing; it would be impossible. For if any one of you would be the greatest of all, let him become the servant of all. This would be the way to be great in the church of Christ. For it remains to be the same now that it was in the days of Christ's flesh; the way to be the greatest is to be the most humble; to be the most virtuous; to be full of love and charity towards our fellow-creatures and our

fellow-

fellow-probationers. I ſay, this is the only true way to ſeek dignity in the Church. There would be no aſpiring after great places and employments in it. Though I have charity to believe that even ſome who have been called dignitaries of the Church (for indeed the Lord bears with many of our weakneſſes and infirmities) have been zealous and honeſt contenders for the Faith, as far as it pleaſed HIM to enlighten them. But I am confident of this in my mind, that the day is haſtening, wherein there will be one Shepherd, and one Sheepfold, the whole world over. For this is the true nature of the goſpel diſpenſation. But, oh, alas! what does it appear to be in this day?—How different from the primitive ſtate, when it was declared, that, "By this ſhall all men know that ye are my diſciples, *if ye have love one to another.*" Well, look over Chriſtendom at this day: Does the Mahometan behold our light as it ſhines? When they take the Teſtament in their own hands, they are as wiſe to diſcern as we are; they are men of the ſame powers, and poſſeſs the ſame faculties to compare things as we do. Well, what would an honeſt Mahometan ſay? "Thou endeavoureſt to convert me to be a Chriſtian: but for what purpoſe? Are the Chriſtians wiſer—Are they better—Are they more virtuous than an honeſt Muſſulman? Give me an inſtance of it. Do they love one another better than the Mahometans?"

Well, my friends, do not be afraid of this inquiry, it is the way to truth; it is the way we muſt examine things; and, as I ſaid before, it is a day of inquiry: let us not be afraid of enquiry. Men have been afraid of bringing things to the teſt. But I believe it will not be ſufficient to think

think ſo long: and I invite you that are men of freedom, of independent minds, ſearch for the truth for yourſelves. Let no man lead you in thoſe things which God is ſufficient to direct and lead you into himſelf, who is the Fountain of all wiſdom and knowledge; who has given thee powers and faculties to diſcern thy way, and to judge what he has called thee into exiſtence for; what is thy buſineſs in thy paſſing through the preſent tranſient ſtate of being, ſo that thou mayeſt inherit eternal life.

O Chriſtendom! thou oughteſt to be a light to enlighten the Heathen, and a glory; aye, the glory of God, to the ends of the earth! How they muſt look upon us! For even the Mahometans, having the New Teſtament in their hands, how muſt they ſtand amazed, when they come to compare theſe things with that our great Leader ſaid: "By this ſhall all men know that ye are my diſciples, becauſe ye love one another." And are there any people more at diſcord?—Are there any more at variance either in a private or in a public national capacity?—O! how this has wounded me!—bear with me, my friends, I do not wiſh to hurt any mind preſent by any means whatever. If thou thinkeſt not as I think, thou wilt not be judged by my conſcience; but by the light thou haſt received thyſelf. And if thine heart condemn thee not, then wilt thou have faith and hope towards God; and I condemn thee not neither: but while we are endeavouring to ſeek after truth, do not let us be afraid of coming to the knowledge of it.

But, my friends, let us ſee whereabouts we are—If the foundation of God ſtands where it uſed to be; whether

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we are really upon the ſame unchangeable foundation which the apoſtles were? And if we are, then we may be in the ſame glorious and holy confidence which they were; we may rejoice with a hope that will not fail us in the hour of death; and that we ſhall receive a crown of immortality, if we are building as they built; and if we are adhering to the ſame ground of faith which they did. Well then, ſome may ſay, they have examined theſe things. It will not do us any hurt to examine them over and over again. TRUTH is precious, and no matter how much time is ſpent in inveſtigating of it. For, ſure I am, if the goſpel ſpirit had been continued to this day, thouſands and ten thouſands that have fell in the field of battle would not have died in that way, and the carnage and devaſtation that deſolated ſo many parts of Europe would have been prevented. O the cry of the widows and the tender Orphans in the ſeveral countries of Europe! Ought this to have been? Or would it ever have been, if men had kept to the principle which taught them not only to love their brethren, but to love their *enemies*: to do good to them that perſecuted them, and that deſpitefully uſed them; that ſo they might be the children of their heavenly Father, who cauſeth the rain to deſcend, and the ſun to ſhine, both upon the juſt and the unjuſt.

"Why (ſome may ſay), Do not talk of things impoſſible. Is it poſſible for a man to be brought into ſuch a condition, as not to revenge injuries and inſults?" I believe it is; and that it is the diſpoſition that every Chriſtian ought to be brought into—not to revenge injuries and inſults, but to bear them with patience.

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Some may here ſay, "What wouldſt thou have us to be *cowards?*" No; but *heroes* in the LAMB's army. And who is there that needs be aſhamed to be in the LAMB's army, to gain the victory? It would be a thouſand times more magnanimous indeed to put up with little injuries, one with another, than to reſent them in anger; it ſhows a low and little mind to do that; great minds are above it. And the Chriſtian ſees a ſtate exalted far beyond this, and that we are even called to it, the very form of our prayer teſtifies: "If thou forgiveſt not thoſe that treſpaſs againſt thee, (our bleſſed Lord ſaid) neither will thy Father which is in heaven forgive thee." Theſe are ſolid and unſhaken Truths, that all the ſophiſtry of men will never be able to invalidate.—"*Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us*"—Who then can ſay this prayer, and ſtill continue in a ſpirit of revenge; and ſay to his brother, an eye for an eye, and a tooth for a tooth; thou haſt injured me, and I will injure thee? Well, then thoſe ought to be careful upon what terms they lay their ſalvation; for the Lord is here preſcribing the very terms in his excellent prayer, "Forgive us our treſpaſſes, only as we forgive them that treſpaſs againſt us:" this is the true meaning of the prayer. No further prayeſt thou when thou uſeſt the prayer given by our bleſſed Lord himſelf. But, my friends, though I do not want to enlarge a great deal, I want to ſee the peaceable ſtandard of righteouſneſs, both in this nation and in all the nations of the earth; and that the ſpirit of perſecution and deſtroying of one another might be entirely done away, by all being brought down into the meek ſpirit of the Lord Jeſus Chriſt; and be, in ſome meaſure, as he was, who when

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he was perſecuted even to death on the croſs. (O how meekly he bore it for our ſake!—And ſhall we not bear with one another? I truſt all will confeſs we ought to do.) He ſaid in the depth of his agony, "Father forgive them:" though he could have called down legions of Angels to thoſe corrupt and wicked men; yet he ſaid in meekneſs (which I believe many have partook of, in a meaſure, ſince this day) "Father forgive them, for they know not what they do." And the next martyr, Stephen, when he was brought to the gates of the city, and was ſtoned to death, he followed his Lord in the ſame diſpoſition; he kneeled down when in the midſt of them, and ſaid, "Lord lay not this ſin to their charge." Having lifted up his eyes to heaven, and petitioned his Saviour to receive his ſoul, he at laſt ſaid, "Lord lay not this ſin to their charge:" and ſo ſaying, he fell aſleep, in the arms, no doubt, of his glorious Lord and Maſter, whom he followed even to death.

Now, my friends, there is no new law; there is no new diſpenſation. Many of the martyrs were of the ſame faith, which they had attained through God's mercy, and the influence of his Spirit upon theirs; and the ſame diſpoſition of mind alſo. So that when they were led forth in the days of perſecution, which the church was perſecuted with, O how meek did ſome of them deliver up their ſouls to God, and their bodies into the hands of their wretched perſecutors! There were ſome hundreds of them fell a ſacrifice for their faith and belief in God. How pious, how calm did they go out of the world! Not reviling becauſe they were reviled: By no means. Not giving abuſe for abuſe, but contrariwiſe, bleſſing their perſecutors. This was the condition of thoſe, knowing (as the apoſtle ſaid) they

were thereunto called, that they might alſo inherit a bleſſing.

Well, my friends, theſe are ſo many monuments of God's adorable mercy and power: and the ſame God reigneth over all in this day; and he is as able to ſupport us in the faith once delivered to the Saints, as he was in that day: and I truſt thoſe that are earneſtly concerned to inquire after it, will know it to their comfort, without the aid or aſſiſtance of any man whatever. God is as ſufficient for theſe things now as he was in all the generations that are paſt. It only wants application of mind—Serious ſolemn meditation, and contemplation upon the things of God; then all would know the Truth, and abiding in it, they would all be made preachers of Righteouſneſs in their ſeveral ſituations in the world. Aye, one of thoſe that was perſecuted, when ſhe was brought before her perſecutors to anſwer for her faith, was nevertheleſs furniſhed with that wiſdom which confounded the wiſdom of the wiſe that was amongſt her perſecutors; ſo that they thought ſhe had anſwered wiſer than them all. And a certain little maid, when many were brought forth to the ſtake, was brought before her perſecutors, they ſaid to her, "And what can you ſay, my little maid, for your faith?" Why, ſaid ſhe, "I am not able to contend for Christ; but I am able to do more: I am able to ſuffer for Chriſt." Now, my friends, I am perſuaded this would be the condition of all of us; by inward, ſolid, reverent inquiry after it. Then you would not be aſtoniſhed to ſee people ſit down in ſilence, either in their own houſes, or in the Aſſembly of God's people; ſo that God would condeſcend to be with them, and enlighten their minds. For "if any man lack wiſdom, let him aſk

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of God, who giveth liberally, and upbraideth none." O may the God of all mercy, wisdom, and power, hasten this day; enlarge the love of professors of Christianity one towards another: throw down all the walls of opposition, which were built up in the day of departure from the fountain of living water; and bring us again to drink at Shiloh's stream; that all the heritage my drink at the fountain itself; and the world once more rejoice in knowing him to reign and to rule over all; whose right it is, and ever will remain.



THE END.

